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distinction must be made between historiography and historical inquiry" (p. 239) for the simple reason that they are inseparable; the end of historical research *is* historiography. It is not true that historians now advocate "that we should investigate the past with our minds a perfect blank as to what we wish to know" (p. 161), that is to say, that the historian does not set and solve problems. It is not true that "logic ignores the scientific possibilities of historical inquiry because the historian has not yet found a way to turn to account the opportunities which his materials present" (p. 221). It is not true that "the crux for logic was that history claimed to be a science, though it did not produce scientific results" (p. 219), but rather that history was a legitimate form of organized knowledge for which the current definition of science left no place. The problem was to distinguish between the logic of the organization of past social facts in the form of a synthesis displaying a unique evolution, and the logic of a series of generalizations or laws treating of the processes revealed by an examination of past social facts. History never claimed to be a *natural* science, hence it never employed the methods of *natural* science and as science is not *solely* "the systematic investigation of the processes manifested in phenomena", the method of *natural* science is not "the *only* method that can satisfy the ambition or provide an outlet for the activity of the investigator".

The demonstration of this series of theses would occupy as many pages as Professor Teggart has devoted to his *Prolegomena*. After all that has been said, it ought to be clear that the whole dispute turns upon the question of definition. Professor Teggart wishes to apply to past social facts the methods of natural science for the purpose of tracing the processes of social evolution. Well and good; it is perfectly legitimate and nobody objects. The historian wishes to do something quite different; he wishes to construct a synthesis displaying the unique evolution of man in his activities as a social being. That too is perfectly legitimate, that too is organized knowledge or science, although not *natural* science. Does the sociologist deny the right of the historian to construct such a synthesis? If not, why does he quarrel with the method employed when it is the only method that will give the historian what he seeks? That history "has perfected its methods", but "has not changed its nature" (p. 173) should be cited to its credit, not to its discredit. It could not change its methods as long as its nature was unchanged; it could only perfect them.

FRED MORROW FLING.

A History of the Family as a Social and Educational Institution.
By WILLYSTINE GOODSSELL, Ph.D., Assistant Professor of Education in Teachers College, Columbia University. (New York: The Macmillan Company. 1915. Pp. xiv, 588.)

WE have much needed a trustworthy book on the family, marriage, and related problems, sufficiently detailed but not too elaborate to serve

as an outline or text for the use of college students and to satisfy the swiftly growing interest of educated people in these vital questions. Such a book Dr. Goodsell has given us. It combines a well-analyzed discussion of the development of matrimonial institutions, from the earliest to the most recent phase, with a consideration of some of the more important social movements of the present hour. The historical chapters constitute the bulk of the work, small space being devoted to the present conditions. Indeed, an adequate discussion of the great social betterment problems which now concern the family-trinity, such as mother and infant welfare, infant mortality, mothers' pensions, eugenics, and equal suffrage, would have doubled the size of the volume; and that, of course, would not have suited the author's plan.

Professor Goodsell has drawn freely upon the literature produced by preceding writers, and has made helpful original contributions where there was most need of further research. The treatment is thoroughly "modern" in spirit. The institutions of the family are rightly viewed as social products, the results of human experience. Since they have been made by man, they may be changed by man with his advancing knowledge.

The short chapter on the Primitive Family deals with the hardest subject which students of social origins can tackle: the literature and the complex and conflicting theories of the genesis of matrimonial forms and usages. Swiftly and clearly the author has summarized the views of Bachofen, Maine, Morgan, McLennan, Grosse, Westermarck, Todd, and others. The theory of the "original pair-family" is favored as the most trustworthy explanation of primitive human mating; and, following Grosse, the dominant influence of economic conditions on the evolution of the family is accented. Wisely the teaching of Bachofen and many of his followers, that so-called mother-right or the "metro-nymic system" of kinship implies the supremacy of the female, is rejected. "In those instances where the husband lived and served among his wife's kindred the position of the woman was relatively high. She was protected by her male relatives from unjust divorce, from abuse, and from gross overwork." But "the maternal kinship system does not imply that women were in supreme control of the household nor even that they held a determining voice in the management of the affairs of the kinship group or clan." In this chapter, good use has been made of Hutton Webster's very able *Primitive Secret Societies*; and of Todd's enlightening *Primitive Family as an Educational Agency*.

Three meritorious chapters are given to the "patriarchal family" among the Hebrews, Greeks, and Romans, respectively; and these are a good example of the author's independent research. The very interesting discussions of the "Influence of Early Christianity upon Marriage", the "Family in the Middle Ages", and the "Family during the Renaissance" show Dr. Goodsell's alertness and industry in digesting a great mass of writings and in reaching thoroughly up-to-date conclu-

sions. The social evils arising in the canon-law doctrines of marriage and divorce, and the resulting teaching of Luther and the Protestant reformers are set forth in some detail; while in each stage proper attention is paid to the more intimate relations of the domestic life. The painstaking chapter on the English Family in the Seventeenth and Eighteenth Centuries covers ground but partially explored by preceding writers. This remark may apply also to that part of the chapter on the Family in the American Colonies, entitled "Homes and Home Life in Colonial Days".

The book closes with a short account of the Industrial Revolution and its Effect upon the Family; a chapter on the Family during the Nineteenth Century; another on the Present Situation; and a concise statement of Current Theories of Reform. These chapters, though brief and as already suggested not embracing some of the most important movements of the day, will prove very helpful to anyone who wishes to understand the spirit of our transition stage of social progress.

Each chapter has a well-selected bibliography; and this, together with the analytical table of contents and the full index, affords the reader an efficient apparatus for making good use of the book. Professor Goodsell's work is the best concise discussion of a big and hard subject which has yet appeared.

Intercourse between India and the Western World from the Earliest Times to the Fall of Rome. By H. G. RAWLINSON, M.A., I.E.S., Professor of English in the Deccan College, Poona. (Cambridge: University Press; New York: G. P. Putnam's Sons. 1916. Pp. vi, 196.)

ALTHOUGH the author of this handy book is not impeccable (Alexander's entry into India was not in 329 B.C.) and his novel suggestions are not often acceptable, yet his errors are comparatively rare and his original contributions are fortunately few. In truth, almost everything contained in this volume has been known for years, a good deal of it for hundreds of years. Yet some of it is recent material which Professor Rawlinson has picked up out of the more or less hidden volumes of Oriental Societies and deftly welded with information provided by the author of the *Periplus* (whose date should be 60 A.D.), by MacCrindle, who in turn got his books out of Greek fragments, and by many other writers old and new, familiar to the Indologist but probably unknown to the general historian. We have always known, for example, that there were three great trade-routes connecting India with the West and that Indian products were sold in Babylon and popular in Rome; that a Roman emperor received an embassy from India; that Greek girls were sold in India in the first century of our era and that a Hindu emperor had a Greek wife in the third century B.C.; but it is only recently that we have had the native work on administration to compare with Megasthenes, or have learned about the converted Greeks who appear